Soundarya Lahari

By Adi Sankaracharya, Translated bY P. R. Ramachander

Introduction

Soundarya Lahari meaning waves of beauty consists of two parts viz. Ananda Lahari meaning waves of happiness (first 41 stanzas) and Soundarya Lahari (the next 59 stanzas). It is believed that Lord Ganesha himself has etched the Ananda Lahari on Mount Meru (Some people believe that Sage Pushpa Dhantha did the etching). It was read from there by Sage Goudapada who taught it to Adi Sankara. Adi Sankara himself added the rest of the 59 stanzas and completed it.

These 100 stanzas are supposed to be the foremost among Mantra literature. It is also believed that by Making suitable Yantras and reciting particular stanzas and worshipping the yantras almost anything can be obtained in the world .There are more thn 36 commentaries to Soundarya Lahari written in Sanskrit itself. Of them the most famous is that written by Lakshmi Dhara alias Lalla, His commentary is used to understand the meaning of the different verses. Though there are large number of translations and commentaries of Soundarya Lahari available this is perhaps the first time an attempt is made by a mere novice to translate them in to English verse. The aim is to bring to the notice of the devotes who know English better than other languages , the majesty of the medium of worship called Soundarya Lahari. A transliteration in roman script is also given. May all those who read this be drenched forever by this "Wave of happiness"

Part I - Ananda Lahari (The waves of happiness)*

1
Shivah shakthya yukto yadi bhavati shaktah prabhavitum
Na chedevam devo na khalu kusalah spanditumapi;
Atas tvam aradhyam Hari-Hara-Virinchadibhir api
Pranantum stotum vaa katham akrta-punyah prabhavati

Lord Shiva, only becomes able.
To do creation in this world along with Shakthi
Without her, Even an inch he cannot move,
And so how can, one who does not do good deeds,
Or one who does not sing your praise,
Become adequate to worship you
Oh , goddess mine, Who is worshipped by the trinity.

2
(Attracting all the world)&
Taniyamsam pamsum tava carana-pankeruha-bhavam
Virincih sanchinvan virachayati lokan avikalam;
Vahaty evam Shaurih katham api sahasrena shirasaam
Harah samksudy'ainam bhajati bhajati bhasito'ddhalama-vidhim.

Lord Brahma ,the creator of yore,
Selects a dust from your feet,

And creates he this world,
The great Adisesha* with his thousand heads,
Some how carries a dust of your feet,
With effort great,
And the great Lord Rudra,
Takes it and powders it nice,
And uses it as the holy ash.

3
(Attainment of all knowledge)
Avidyanam antas-timira-mihira-dweeppa-nagari
Jadanam chaitanya-stabaka-makaranda-sruti jhari
Daridranam cinta-mani-gunanika janma-jaladhau
Nimadhanam damshtra mura-ripu-varahasya bhavati.

The dust under your feet, Oh Goddess great,
Is like the city of the rising sun,
That removes all darkness , unfortunate,
From the mind of the poor ignorant one,
Is like the honey that flows ,
From the flower bunch of vital action,
To the slow witted one,
Is like the heap of wish giving gems,
To the poorest of men,
And is like the teeth of Lord Vishnu
In the form of Varaha,
Who brought to surface,
The mother earth,
To those drowned in this sea of birth.

4
(Removal of all fears, Curing of diseases)
Tvad anyah paanibhyam abhaya-varado daivataganah
Tvam eka n'aivasi prakatita-var'abhityabhinaya;
Bhayat tratum datum phalam api cha vancha samadhikam
Saranye lokanam tava hi charanaveva nipunav..

Oh, She who is refuge to all this world,
All gods except you mother,
Give refuge and grants wishes,
Only by their hand.
But only you mother
Never show the world in detail,
The boons and refuge that you can give,
For even your holy feet will suffice,
To remove fear for ever,
And grant boons much more than asked.

5
(Mutual attraction between male and female)
Haris tvam aradhya pranata-jana-saubhagya-jananim
Pura nari bhutva Pura-ripum api ksobham anayat;
Smaro'pi tvam natva rati-nayana-lehyena vapusha

Muninam apyantah prabhavati hi mohaya mahatam.

You who grant all the good things,
To those who bow at your feet,
Was worshipped by the Lord Vishnu,
Who took the pretty lovable feminine form,
And could move the mind of he who burnt the cities,
And make him fall in love with him.
And the God of love , Manmatha,
Took the form which is like nectar,
Drunk by the eyes by Rathi his wife,
After venerating you,
Was able to create passion ,
Even in the mind of Sages the great.

6
(Getting sons as progeny)
Dhanun paushpam maurvi madhu-kara-mayi pancha visikha
Vasantaha samanto Malaya-marud ayodhana-rathah;
Tatha'py ekah sarvam Himagiri-suthe kam api kripaam
Apangat te labdhva jagadidam Anango vijayate

Oh ,daughter of the mountain of ice,
With a bow made of flowers,
Bow string made of honey bees,
Five arrows made of only tender flowers,
With spring as his minister,
And riding on the chariot of breeze from Malaya mountains
The god of love who does not have a body,
Gets the sideways glance of your holy eyes,
And is able to win all the world alone.

7
(Seeing the Goddess in person, Winning over enemies)
Kvanat-kanchi-dama kari-kalabha-kumbha-stana-nata
Pariksheena madhye parinata-sarachandra-vadana;
Dhanur banan pasam srinim api dadhana karatalaii
Purastad astam noh Pura-mathitur aho-purushika.

With a golden belt,
Adorned by tiny tingling bells,
Slightly bent by breasts like the two frontal globes
Of an elephant fine,
With a thin pretty form,
And with a face like the autumn moon,
Holding in her hands,
A bow of sugar cane , arrows made of flowers,
And the noose and goad,
She who has the wonderful form,
Of the ego of the God who burnt the three cities,
Should please come and appear before us.

8

(Avoiding of birth and death)
Sudha-sindhor madhye sura-vitapi-vati parivrte
Mani-dweepe nipo'pavana-vathi chintamani-grhe;
Shivaakare manche Parama-Shiva-paryanka-nilayam
Bhajanti tvam dhanyah katichana chid-ananda-laharim.

In the middle of the sea of nectar,
In the isle of precious gems,
Which is surrounded by wish giving Kalpaga trees,
In the garden Kadamba trees,
In the house of the gem of thought,
On the all holy seat of the lap of the great God Shiva,
Sits she who is like a tide
In the sea of happiness of ultimate truth,
And is worshipped by only by few select holy men.

9
(For return of people who have gone on journey,
For getting eight types of wealth)
Mahim muladhare kamapi manipure huthavaham
Sthitham svadhistane hridi marutamakasam upari;
Mano'pi bhruu-madhye sakalamapi bhittva kula-patham
Sahasrare padme saha rahasi patyaa viharase.

Oh Goddess mine,
You live in seclusion with your consort,
In the lotus with thousand petals,
Reached after breaking through the micro ways,
Of the power of earth in Mooladhara,
Of the power of water of Mani poora,
Of the power of fire of Swadhishtana,
Of the fire of air in the heart,
And of the power of ether in between the eyelids*

· The Devotees who use Raja yoga believe that right below the back bone there exists a very micro nerve called Sushmna. Below this is the mooladhara chakra(The wheel which is the ultimate basis),and two inches above is the Swadishtana (ego wishes wheel) chakra and above that and opposite to the belly button is mani pooraka(the complete gem wheel) chakra and above that opposite to the heart is Anahatha chakra(deathless wheel) and above that opposite to the throat is the Vishuddhi chaka(wheel of ultimate cleanliness) and above that in between the eyelids is the Agna chakra(Wheel of order) and in the bottom of the brain is the Sahasrara chakra(the wheel of thousand lotus),They belive that the malefic bad thoughts of men sleeps in the mooladhara chakra in the form of a snake called Kundalini..If the devotee can wake up this snake and lead it through each of the above wheels, step by step and make it reach the Sahasrara, he attains ultimate redemption and sees the ultimate truth behind everything.

10
(Getting a strong body, virility)
Sudha-dhara-sarais carana-yugalanta vigalitaih
Prapancham sinchanti punarapi ras'amnaya-mahasah;
Avapya svam bhumim bhujaga-nibham adhyusta-valayam
Svam atmanam krtva svapishi kulakunde kuharini

Using the nectar that flows in between your feet,
To drench all the nerves of the body,
And descending from the moon with nectar like rays,

Reaching back to your place,
And coiling your body in to a ring like serpant,
You sleep in the Kula Kunda* with a hole in the middle.

11
(Good progeny, Getting a meaning for life)
Chaturbhih shri-kantaih shiva-yuvatibhih panchabhir api
Prabhinnabhih sambhor navabhir api mula-prakrthibhih;
Chatus-chatvarimsad vasu-dala-kalasra-trivalaya-
Tri-rekhabhih sardham tava sarana-konah parinatah

With four wheels of our Lord Shiva,
And with five different wheels of you, my mother,
Which are the real basis of this world,
Your house of the holy wheel,
Has four different parts,
Of eight and sixteen petals,
Three different circles,
And three different lines,
Making a total of forty four angles*.

12
(To attain Lord Shiva, To make a dumb man speak)
Tvadiyam saundaryam Tuhina-giri-kanye tulayitum
Kavindrah kalpante katham api Virinchi-prabhrutayah;
Yadaloka'utsukyad amara-lalana yanti manasa
Tapobhir dus-prapam api girisa-sayujya-padavim.

Oh, daughter of ice mountain,
Even the creator who leads ,
An array of great poets,
Fails to describe your sublime beauty.
The heavenly maidens pretty,
With a wish to see your pristine loveliness,
Try to see you through the eyes your Lord , the great Shiva,
And do penance to him and reach him through their mind.

13
(Victory in the matters of love)
Naram varshiyamsam nayana virasam narmasu jadam,
Thava panga loke pathitha manudhavanthi sathasa
Gala dweni bhandha kuch kalasa visthrutha sichaya
Hatath thrudyath kanchyho vigalidha dhukoola yuva thaya.

With disheveled hair,
With upper cloths slipping from their busts,
With the lock of the golden belt getting open due to the haste,
And with saris slipping away from their shoulders,
Hundreds of young lasses,
Run after the men,
Who get your sidelong glance,
Even though they are very old,
Bad looking and not interested in love sports.

14
(Avoiding famine, dacoity and epidemic)
Ksitau sat-panchasad dvi-samadhika-panchasadudake
Hutase dva-sastis chatur-adhika-panchasad anile;
Divi dvih-shatrimsan manasi cha chatuh-sashtir iti ye
Mayukhastesham athyupari tava padambuja yugam.

Your two holy feet are far above,
The fifty six rays of the essence of earth of Mooladhara,
The fifty two rays of the essence of water of Mani pooraka,
The sixty two rays of the essence of fire of Swadhishtana,
The fifty four rays of the essence of air of Anahatha,
The seventy two rays of the essence of ether of Visuddhi,
And the sixty four rays of the essence of mind of Agna chakra.

15
(Ability to write poems and ability to become scholar)
Saraj-jyotsna-shuddham sasi-yuta-jata-juta-makutam
Vara-traasa-traana-sphatika-ghutika-pustaka karaam;
Sakrn na thva nathva katham iva sathaam sannidadhate
Madhu-kshira-drakhsa-madhurima-dhurinah phanitayah.

Sweetest words rivaling the honey, milk and grapes,
Can only Come to the thoughts of the devotee,
Who once meditates on your face,
Which is like the white autumn moon,
On your head with a crown with the crescent moon and flowing hair,
And hands that shower boons and give protection,
Which hold the crystal chain of beads and books.

16
(Mastery of Vedas)
Kavindranam chetah-kamala-vana-baal'atapa-ruchim
Bhajante ye santah katichid arunameva bhavatim;
Virinchi-preyasyas tarunatara sringara-lahari-
Gabhirabhi vagbhir vidadhati satam ranjanamami.

She who is the purple luster of the dawn,
To the lotus forest like mind,
Of the kings of poets of the world,
And thus called Aruna-the purple coloured one,
Creates happiness in the mind of the holy,
With tender passionate wave of words ,
(Of Sarswathi the darling of Brahma,)
Which are royal and youthful.

17
(mastery over words, Knowledge of science)
Savitribhir vacham Chasi-mani-sila-bhanga-rucibhir
Vasiny'adyabhis tvam saha janani samchintayati yah;
Sa karta kavyanam bhavati mahatam bhangi-rucibhih
Vacobhi vagdevi-vadana-kamal'amoda madhuraii..

Oh, mother holy,
He who worships you,
Along with the goddess like Vasini,
Who are the prime source of words,
And you who are having the great luster,
Got by breaking the moon stone,
Becomes the author of great epics,
Which shine like those written by great ones,
And which have the sweet scent
Of the face of the goddess of knowledge

18
(Victory in love)
Thanuschayabhi sthe tharuna-tharuni –srisarinibhi
Divam sarva-murvi-marunimani magnam smaranthi ya
Bhavanthasya thrasya-dhwana-harina shaleena nayana
Sahervasya vasya kathikathi na geervana Ganika

He who meditates on,
The luster of your beautiful body,
Which is blessed by the rising sun,
And which dissolves the sky and the world,
In light purple hue,
Makes celestial damsels like Uravasi and others,
Who have eyes like the wild startled deer,
Follow him like slaves.

19
(Victory in love)
Mukham bindun kruthva kucha yuga mada sthasya thadha dho
Harardha dhyayedhyo haramamahishi the manmathakalam
Sa sadhya samkshebham nayathi vanitha inyathiladhu
Thrilokimapyasu bramayathi ravindu sthana yugam.

Hey, Mother who is Goddess of all universe,
He who meditates on you ,
As the crescent of love of our lord great,,
On the dot of the holy wheel,
Your two busts just below,
And you as the half of Shiva our lord,
Not only Creates waves of emotion in ladies,
But charms the world, which has moon and sun as busts.

20
(Curing of all poisons and curing of all fevers)
Kirantim angebhyah kirana-nikurumba'mrta-rasam
Hrdi tvam adhatte hima-kara-sila murthimiva yah;
Sa sarpanam darpam samayati sakuntadhipa iva
Jvara-plustan drshtya sukhayati sudhadhara-siraya.

He who meditates in his mind,
On you who showers nectar from all your limbs,

And in the form which resembles,
The statue carved out of moonstone,
Can with a single stare,
Put an end to the pride of snakes,
And with his nectar like vision,
Cure those afflicted by fever.

21
(Attracting every one, Making everyone happy)
Tatil-lekha-thanvim thapana-sasi-vaisvanara-mayim
Nishannam shannam apy upari kamalanam tava kalaam;
Maha-padma tavyam mrdita-mala-mayena manasa
Mahantah pasyanto dadhati parama'hlada-laharim.

Those souls great,
Who have removed all the dirt from the mind,
And meditate on you within their mind,
Who is of the form of sun and moon,
And living in the forest of lotus,
And also above the six wheels of lotus,
Enjoy waves after waves,
Of happiness supreme.

22
(Getting of all powers)
Bhavani tvam daase mayi vitara drishtim sakarunam
Iti sthotum vanchan kadhayati Bhavani tvam iti yah;
Tadaiva tvam tasmai disasi nija-sayujya-padavim
Mukunda-brahmendra-sphuta-makuta-nirajita-padam.

If any one has wish in his mind to pray.
"You , Bhavani , my mother,
Please shower on me, a part of your merciful look",
Even before he says, "You Bhavani",
You my goddess,
Would give to him the water,
Falling from the crowns ,
Of Vishnu, Rudra and Brahma,
At your feet,
And grant him, the eternal life in your world.

23
(getting of all riches)
Tvaya hrithva vamam vapur aparitripthena manasa
Sarir'ardham sambhor aparam api sankhe hritham abhut;
Yad ethat tvadrupam sakalam arunabham trinayanam
Kuchabhyam anamram kutila-sadi-chuudala-makutam.

Your form in my mind,
Is the colour of red of the rising sun,
Is adorned with three eyes,
Has two heavy busts,
Is slightly bent,

And wears a crown with the crescent moon,
And hence arises a doubt in me,
That you were not satisfied ,
By half the body of Shambu that he gave,
And occupied all his body.

24
(Management of fear of Bhoothas, Prethas and Pishachas)
Jagat suthe dhata harir avati rudrah kshapayate
Tiraskurvan etat svam api vapurisastirayati;
Sada-purvah sarvam tad idamanugrhnati cha Shiva-
Stavajnam aalambya kshana-chalitayor bhru-latikayoh.

Brahma creates the world,
Vishnu looks after it,
Shiva destroys it,
Easwara makes them disappear,
And also disappears himself,
And Sadshiva blesses them all,
By your order given to him,
By a momentary move of your eyebrows.

25
(Getting higher posts and power)
Trayanam devanam thri-guna-janitanam tava Sive
Bhavet puja puja tava charanayor ya virachita;
Tatha hi tvat-pado'dvahana-mani-pithasya nikate
Sthita hy'ete sasvan mukulita-karottamsa-makuta

Consort of Shiva,
The worship done at the base of your feet,
Is the worship done to the holy Trinity,
Born based on your trine properties .
This is so true, oh mother,
Because don’t the trinity,
Always stand with folded hands,
Kept on their crown
Near the jeweled plank,
Which carries thine feet.

26
(Destruction of enemies)
Virincih panchatvam vrajati harir apnoti virathim
Vinasam kinaso bhajati dhanado yati nighanam;
Vitandri mahendri vithathir api sammeelita-drsa
Maha-samhare smin viharati sati tvat-patirasau.

The creator reaches the dissolution,
The Vishnu attains death,
The god of death even dies,
Kubera the lord of wealth expires,
The Indras close their eyes one after one,
And attain the wake less sleep,

During the final deluge,
But you my chaste mother,
Play with your consort the Sadashiva

27
(Realisation of self and ultimate truth)
Japo jalpah shilpam sakalam api mudra-virachana
Gatih pradaksinya-kramanam asanady'ahuti-vidhih;
Pranamah samvesah sukham akilam atmarpana-drsa
Saparya-paryayas tava bhavatu yan me vilasitam.

Let the mutterings that I do,
With the sacrifice in my soul.
Become chanting of your name,
Let all my movements become thine Mudhras,
Let my travel become perambulations around thee,
Let the act of eating and drinking become fire sacrifice to thee,
Let my act of sleeping becomes salutations to you ,
And let all actions of pleasure of mine,
Become parts of thine worship.

28
(Fear of poison, Untimely death)
Sudham apy asvadya pratibhaya-jaraa-mrtyu-harinim
Vipadyante visve Vidhi-Satamakhadya divishadah;
Karalam yat ksvelam kabalitavatah kaala-kalana
Na Sambhos tan-mulam tava janani tadanka-mahima.

Oh, mother mine,
Gods like Indra and brahma,
Who have drunk deep the nectar divine,
Which removes the cruel aging and death,
Do die and disappear.
But Shambu thy consort,
Who swallowed poison that is potent,
Does never die,
Because of the greatness ,
Of thine ear studs.

29
(Avoiding of abortions, Taming bad people)
Kiritam vairincham parihara purah kaitabha bhidah
Katore kotire skalasi jahi jambhari-makutam;
Pranamreshwateshu prasabha mupayatasya bhavanam
Bhavasy'abhyutthane tava parijanoktir vijayate.

Yours escorts divine,
Shout with concern at thee.
"Avoid the crown of Brahma,
You may hit your feet,
At the hard crown of Vishnu,
Who killed the ogre Kaidaba,
Avoid the crown of Indra",

When you get up and rush in a hurry,
To receive thine lord who comes to your place.

30
(Entering to another body)
Sva-deh'odbhutabhir ghrnibhir animadyabhir abhito
Nishevye nitye tvamahamiti sada bhavayati yah;
Kim-ascharyam tasya tri-nayana-samrddhim trinayato
Maha-samvartagnir virchayati nirajana-vidhim.

It is not surprising to know, Oh mother,
Who does not have birth and death,
And who is most suitable to be served,
That the destroying fire of the deluge,
Shows prayerful harathi to the one.
Who considers you,
(Who is of the form of rays,
And is surrounded on all four sides,
By the angels of power called Anima,)
As his soul always,
And who considers the wealth of the three eyed God,
As worthless and as equal to dried grass.

31
(Attraction of everything)
Cautuh-shashtya tantraih sakalam atisamdhaya bhuvanam
Sthitas tat-tat-siddhi-prasava-para-tantraih pasupatih;
Punas tvan-nirbandhad akhila-purusarth'aika ghatana-
Svatantram te tantram khsiti-talam avatitaradidam.

The Lord of all souls, Pasupathi*,
Did create the sixty four thanthras,
Each leading to only one desired power,
And started he his relaxation..
But you goaded him mother,
To create in this mortal world.
Your thanthra called Sri vidya.
Which grants the devotee,
All powers that give powers,
Over all the states in life.

32
(long life, Attracting of everything)
Sivah saktih kamah kshitir atha ravih sithakiranah
Smaro hamsah sakrastadanu cha para-mara-harayah;
Amee hrllekhabhis tisrbhir avasanesu ghatitha
Bhajante varnaste tava janani nam'avayavatham.

She who is mother of us all,
The seed letter “ka” of my lord Shiva,
The seed letter “a” of goddess Shakthi,
The seed letter “ee” of the god of love,
The seed letter “la” of earth,

The seed letter “ha” of the sun god,
The seed letter “sa” of the moon with cool rays,
The seed letter “ka” of again the god of love,
The seed letter ”ha” of the sky,
The seed letter “la” of Indra , the king of devas,
The seed letter “sa” of Para,
The seed letter “ka” of the God of love,
The seed letter “la” of the Lord Vishnu,
Along with your seed letters “Hrim”,
Which joins at the end of each of the three holy wheels,
Become the holy word to worship you.

This stanza gives indirectly the most holy Pancha dasakshari manthra which consists of three parts viz., ka-aa-ee-la-hrim at the end of Vagbhava koota, ha-sa-ka-ha-la-hrin at the end of kama raja koota and sa-ka-la-hrim at the end of Shakthi koota.These parts are respectively called Vahni kundalini, Surya Kundalini and Soma kundalini.

33
(All benefits)
Smaram yonim lakshmim trithayam idam adau tava manor
Nidhay'aike nitye niravadhi-maha-bhoga-rasikah;
Bhajanti tvam chintamani-guna-nibaddh'aksha-valayah
Sivagnau juhvantah surabhi-ghrta-dhara'huti-sataih.

Oh, mother who is ever present,
Those who realize the essence ,
Of the limitless pleasure of the soul you give,
And who add the seed letter “Iim” of the god of love,
The seed letter “Hrim” of the goddess Bhuavaneswaree,
And the seed letter “Srim” of the goddess Lakhmi,
Which are the three letter triad,
Wear the garland of the gem of thoughts,
And offer oblations to the fire in triangle of Shiva,
With the pure scented ghee of the holy cow, Kamadhenu,
Several times and worship you.

34
(Development of mutual liking)
Sariram twam sambhoh sasi-mihira-vakshoruha-yugam
Tav'atmanam manye bhagavati nav' atmanam anagham;
Atah seshah seshityayam ubhaya-saadharana taya
Sthitah sambandho vaam samarasa-parananda-parayoh.

Oh goddess supreme,
I always see in my minds eye,
That your body with sun and moon,
As busts is the body of Shiva,
And his peerless body with nine surrounding motes,
Is your body, my goddess.
And so the relation of,” that which has”,
And” he who has”,
Becomes the one perfect relation of happiness,
And becomes equal in each of you.

35
(Curing of Tuberculosis)
Manas tvam vyoma tvam marud asi marut saarathir asi
Tvam aastvam bhoomis tvayi parinathayam na hi param;
Tvam eva svatmanam parinamayithum visva-vapusha
Chidanand'aakaram Shiva-yuvati-bhaavena bibhrushe.

Mind you are, Ether you are,
Air you are, Fire you are,
Water you are, Earth you are,
And you are the universe, mother,
There is nothing except you in the world,
But to make believe your form as the universe,
You take the role of wife of Shiva,
And appear before us in the form of ethereal happiness.

36
(Curing of all diseases)
Tavaagna chakrastham thapana shakthi koti dhyudhidharam,
Param shambhum vande parimilitha –paarswa parachitha
Yamaradhyan bhakthya ravi sasi suchinama vishaye
Niraalokeloke nivasathi hi bhalokha bhuvane

The one who worships Parameshwara,
Who has the luster of billions of moon and sun
And who lives in thine Agna chakra- the holy wheel of order,
And is surrounded by thine two forms,
On both sides,
Would forever live,
In that world where rays of sun and moon do not enter,
But which has its own luster,
And which is beyond the sight of the eye,
But is different from the world we see.

37
(Removal of Bhootha , Pretha Pisacha and Brahma Rakshasa)
Vishuddhou the shuddha sphatika visadham vyoma janakam
Shivam seve devimapi siva samana vyavasitham
Yayo kaanthya sasi kirana saaroopya sarane
Vidhoo thantha dwarvantha vilamathi chakoriva jagathi

I bow before the Shiva ,
Who is of the pure crystal form,
In thine supremely pure wheel
And who creates the principle of ether,
And to you my mother,
Who has same stream of thought as Him.
I bow before you both,
Whose moon like light,
Forever removes the darkness of ignorance,
Forever from the mind,
And which shines like the Chakora* bird ,
Playing in the full moon light.

38
(Curing of sickness during childhood)
Samunmeelath samvithkamala makarandhaika rasikam
Bhaje hamsadwandham kimapi mahatham maanasacharam
Yadhalapaa dhashtadasa gunitha vidhyaparinathi
Yadadhathe doshad gunamakhila madhbhaya paya eva

I pray before the swan couple,
Who only enjoy the honey ,
From the fully open,
Lotus flowers of knowledge,
And who swim in the lake ,
Which is the mind of great ones,
And also who can never be described.
From them come the eighteen arts,
And they differentiate the good from the bad,
Like the milk from water.

39
(To see in the dream what we think about)
Thava swadhishtane huthavahamadhishtaya niratham
Thameede sarvatha janani mahathim tham cha samayam
Yadhaloke lokan dhahathi mahasi krodha kalithe
Dhayardhra ya drushti sishiramupacharam rachayathi

Mother ,think and worship I ,of the fire,
In your holy wheel of Swadishtana,
And the Rudra who shines in that fire,
Like the destroying fire of deluge,
And you who shine there as Samaya.
When that angry fire of look of Rudhra,
Burns the world ,
Then your look drenches it in mercy,
Which treats and cools it down.

40
(Blessings from Lakshmi, realization of good dreams, Not seeing bad dreams)
Thatithwantham shakthya thimira paree pandhi sphuranaya
Sphuranna na rathnabharana pareenedwendra dhanusham
Thava syamam megham kamapi manipooraika sharanam
Nisheve varshantham haramihira thaptham thribhuvanam.

I bow before that principle,
Which is in your wheel of Manipooraka,
Which as Parashakthi shines like the enemy of darkness,
Which is with the streak of lightning,
Which is with the shining jewels of precious stones of lightning,
Which is also black as night,
Which is burnt by Rudhra like the sun of the deluge,
And which cools down the three worlds like a strange cloud.

41

(Seeing of the Goddess in person, curing of sexual diseases)
Thavadhare mole saha samayaya lasyaparaya
Navathmanam manye navarasa maha thandava natam
Ubhabhya Methabhyamudaya vidhi muddhisya dhayaya
Sanadhabyam jagne janaka jananimatha jagathidam.

I pray in your holy wheel of Mooladhara,
You who likes to dance,
And calls yourself as Samaya,
And that Lord who performs the great vigorous dance,
Which has all the shades of nine emotions.
This world has you both as parents,
Because you in your mercy, wed one another,
To recreate the world,
As the world was destroyed in the grand deluge.

Part II Soundarya Lahari (The waves of beauty)

This stanza till the end describes the great mother Shakthi from head to foot.These are supposed to be composed by the Adhi Sankara himself.

42
(attracting everything, Curing diseases caused by water)
Gathair manikyatvam gagana-manibhih-sandraghatitham.
Kiritam te haimam himagiri-suthe kirthayathi yah;
Sa nideyascchaya-cchurana-sabalam chandra-sakalam
Dhanuh saunasiram kim iti na nibadhnati dhishanam.

Hey daughter of the ice mountain,
He who chooses to describe,
Your crown ,bedecked with shining jewels,
Which are but the transformed form,
And arranged very close to one another,
Of the twelve holy suns,
Will see the crescent in your crown,
In the dazzling light of those jewels,
And think them as a rainbow,
Which is but the bow of Indra.

43
(Victory over all)
Dhunotu dhvaantam nas tulita-dalit'endivara-vanam
Ghana-snigdha-slakshnam chikura-nikurumbham thava sive;
Yadhiyam saurabhyam sahajamupalabdhum sumanaso
Vasanthyasmin manye vala-madhana-vaati-vitapinam.

Oh, Goddess , who is the consort of Shiva,
Let the darkness of our mind be destroyed,
By the crowning glory on your head,
Which is of like the forest of opened blue lotus flowers,
And which is soft , dense and shines with luster.

I believe my mother,
That the pretty flowers of Indra's Garden,
Are all forever there,
To get the natural scent of thine hair.

44
(curing of all diseases)
Tanothu kshemam nas tava vadhana-saundarya lahari
Parivaha-sthrotah-saraniriva seemantha-saranih
Vahanti sinduram prabala-kabari-bhara-thimira-
Dvisham brindair bandi-krtham iva navin'arka kiranam;

Oh mother, let the line parting thine hairs,
Which looks like a canal,
Through which the rushing waves of your beauty ebbs,
And which on both sides imprisons,
Your Vermillion , which is like a rising sun
By using your hair which is dark like,
The platoon of soldiers of the enemy,
Protect us and give us peace.

45
(Blessing of Goddess of wealth, Your word becoming a fact)
Aralaih swabhavyadalikalabha-sasribhiralakaih
Paritham the vakhtram parihasati pankheruha-ruchim;
Dara-smere yasmin dasana-ruchi-kinjalka-ruchire
Sugandhau madhyanti Smara-dahana-chaksur-madhu-lihah.

By nature slightly curled,
And shining like the young honey bees
Your golden thread like hairs,
Surround your golden face.
Your face makes fun of the beauty of the lotus.
And adorned with slightly parted smile,
Showing the tiers of your teeth,
Which are like the white tendrils,
And which are sweetly scented.
Bewitches the eyes of God,
Who burnt the god of love.

46
(Getting blessed with a son)
Lalatam lavanya-dyuthi-vimalamaabhati tava yath
Dvithiyam tan manye makuta-ghatitham chandra-sakalam;
Viparyasa-nyasad ubhayam api sambhuya cha mithah
Sudhalepa-syutih pareenamati raka-himakarah.

I suspect oh, mother,
That your forehead,
Which shines with the beauty of the moon,
Is but an imprisoned half moon,
By your glorious crown,
For If joined opposite

To the inverted half moon in your crown,
It would give out the nectar like luster,
Of the moon on a full moon day.

47
(Victory in all efforts)
Bhruvau bhugne kinchit bhuvana-bhaya-bhanga-vyasanini
Tvadhiye nethrabhyam madhukara-ruchibhyam dhrita-gunam;
Dhanur manye savye'tara-kara-grhitam rathipateh
Prakoshte mushtau ca sthagayati nigudha'ntharam ume

Oh Goddess Uma,
She who removes fear from the world,
The slightly bent eye brows of yours,
Tied by a hoard of honey bees forming the string,
I feel Resembles the bow of the god of love
Held by his left hand .
And having hidden middle part*,
Hid by the wrist, and folded fingers.

48
(Removal of problems created by nine planets)
Ahah sute savyam tava nayanam ark'athmakathaya
Triyamam vamam the srujati rajani-nayakataya;
Trithiya the drishtir dhara-dhalita-hemambuja-ruchih
Samadhatte sandhyam divasa-nisayor antara-charim

Right eye of yours is like the sun,
And makes the day,
Left eye of yours is like the moon,
And creates the night,
Thine middle eye,
Which is like the golden lotus bud,
Slightly opened in to a flower,
Makes the dawn and the dusk.

49
(Victory in everything, Locating of treasures)
Vishala kalyani sphuta-ruchir ayodhya kuvalayaih
Kripa-dhara-dhara kimapi madhur'a bhogavatika;
Avanthi drishtis the bahu-nagara-vistara-vijaya
Dhruvam tattan-nama-vyavaharana-yogya vijayate

The look from your eyes, Oh goddess
Is all pervasive,
Does good to every one,
Sparkles everywhere,
Is a beauty that can never be challenged,
Even by blue lily flowers,
Is the source of rain of mercy,
Is sweetness personified,
Is long and pretty,
Is capable of saving devotees,

Is in the several cities as its victory..
And can be called by several names,
According to which aspect one sees.

50
(Seeing afar, Curing of small pox)
Kavinam sandharbha-sthabaka-makarandh'aika-rasikam
Kataksha-vyakshepa-bhramara-kalabhau-karna-yugalam;
Amunchantau drshtva tava nava-ras'asvada tharalau-
Asuya-samsargadhalika-nayanam kinchid arunam.

Thine two long eyes , Oh goddess,
Are like the two little bees which want to drink the honey,
And extend to the ends ,
With a pretense of side glances,
To thine two ears,
Which are bent upon drinking the honey,
From the flower bunch of poems.
Presented by your devotees,
And make thine third eye light purple,
With jealousy and envy,

51
(Attracting all people)
Shive sringarardhra tad-ithara-jane kutsana-paraa
Sarosha Gangayam Girisa-charite'vismayavathi;
Har'ahibhyo bhita sarasi-ruha-saubhagya-janani
Sakhishu smera the mayi janani dristih sakaruna

Mother of all universe,
The look from your eyes,
Is kind and filled with love, when looking at your Lord,
Is filled with hatred at all other men,
Is filled with anger when looking at Ganga,
The other wife of your Lord,
Is filled with wonder , When hearing the stories of your Lord,
Is filled with fear , when seeing the snakes worn by your Lord,
Is filled with red colour of valour of the pretty lotus fine,
Is filled with jollity, when seeing your friends,
And filled with mercy, when seeing me.

52
(Victory in love, Curing of diseases of ears and eye)
Gathe karnabhyarnam garutha iva pakshmani dhadhati.
Puraam bhetthus chitta-prasama-rasa-vidhravana-phale;
Ime nethre gothra-dhara-pathi-kulottamsa-kalike
Tav'akarn'akrishta-smara-sara-vilasam kalayathah.

Oh , flower bud,
Who is the head gear ,
Of the king of mountains,
Wearing black eye brows above,
Resembling the feathers of eagle,

And determined to destroy peace,
From the mind of he who destroyed the three cities,
Your two eyes elongated up to thine ears,
Enact the arrows of the God of love.

53
(Attracting all the world, Seeing the Goddess in person)
Vibhaktha-traivarnyam vyatikaritha-lila'njanathaya
Vibhati tvan-netra-trithayam idam Isana-dayite;
Punah strashtum devan Druhina-Hari-Rudran uparatan
Rajah sattvam vibhrat thama ithi gunanam trayam iva

Oh, Darling of God Shiva,
Those three eyes of thine,
Coloured in three shades,
By the eye shades you wear,
To enhance thine beauty,
Wear the three qualities,
Of satvam, rajas and thamas,
As if to recreate the holy trinity,
Of Vishnu, Brahma and Rudra,
After they become one with you,
During the final deluge.

54
(Destruction of all sins., Curing of eye diseases)
Pavithrikarthum nah pasupathi-paradheena-hridhaye
Daya-mithrair nethrair aruna-dhavala-syama ruchibhih;
Nadah sono ganga tapana-tanay'eti dhruvamamum
Trayanam tirthanam upanayasi sambhedam anagham.

She who has a heart owned by Pasupathi,
Your eyes which are the companions of mercy,
Coloured red, white and black,
Resemble the holy rivers ,
Sonabhadra , which is red,
Ganga which is white,
Yamuna , the daughter of Sun, which is black,
And is the confluence of these holy rivers,
Which remove all sins of the world.
We are certain and sure,
That you made this meet and join,
To make us , who see you , as holy.

55
(Power to protect, Curing of diseases of kidney)
Nimesh'onmeshabhyam pralayam udayam yaati jagati
Tave'ty ahuh santho Dharani-dhara-raajanya-thanaye;
Tvad-unmeshaj jatham jagad idham asesham pralyatah
Pari-trathum sankhe parihruta-nimeshas tava drusah.

The learned sages tell,
Oh , daughter of the king of mountain,

That this world of us,
Is created and destroyed,
When you open and shut,
Your soulful eyes.
I believe my mother,
That you never shut your eyes,
So that this world created by you,
Never , ever faces deluge.

56
(To get freed from imprisonment, Curing of eye diseases)
Tav'aparne karne-japa-nayana-paisunya-chakita
Niliyante thoye niyatham animeshah sapharikah;
Iyam cha srir baddhasc-chada-puta-kavaiam kuvalayam
Jahati pratyupe nisi cha vighatayya pravisathi.

Oh, She who is begotten to none,
It is for sure,
That the black female fish in the stream,
Are afraid to close their eyes.
Fearing that thine long eyes,
Resembling them all,
Would murmur bad about them,
In your ears to which they are close by.
It is also for sure,
That the Goddess Lakshmi,
Enters the blooming blue Lilly flowers,
Before your eyes close at night,
And reenter in the morn when they open.

57
(All round luck)
Drisa draghiyasya dhara-dhalita-nilotpala-rucha
Dhaviyamsam dhinam snapaya kripaya mam api Sive;
Anenayam dhanyo bhavathi na cha the hanir iyata
Vane va harmye va sama-kara-nipaatho himakarah

She who is the consort of Lord Shiva,
Please bathe me with your merciful look,
From your eyes which are very long,
And have the glitter of slightly opened,
Blue lotus flower divine.
By this look I will become rich with all that is known,
And you do not loose anything whatsoever,
For does not the moon shine alike,
In the forest and palaces great.

58
(Cure from all diseases, Victory in love)
Araalam the paali-yugalam aga-rajanya-thanaye
Na kesham adhatte kusuma-shara-kodhanda kuthukam;
Tiraschino yathra sravana-patham ullanghya vilasann-
Apaanga-vyasango disati sara-sandhana-dhisanam

Oh goddess, who is the daughter of king of mountains,
Who will not but believe,
That the two arched ridges between your eyes and ears,
Are the flower bow of the God of Love,?
Side glances of your eyes,
Piercing through these spaces,
Makes one wonder as if the arrows have been ,
Sent through thine ears.

59
(Attracting every one)
Sphurad-ganddabhoga-prathiphalitha-thatanka yugalam
Chatus-chakram manye thava mukham idam manmatha-ratham;
Yam-aruhya druhyaty avani-ratham arkendhu-charanam
Mahaviro marah pramatha-pathaye sajjitavate.

I feel that thine face,
With the pair of ear studs,
Reflected in thine two mirror like cheeks.
Is the four wheeled Charriot,
Of the God of love.
Perhaps he thought he can win Lord Shiva,
Who was riding in the chariot of earth,
With Sun and moon as wheels,
Because he was riding in this chariot.

60
(Giving power of speech to dumb, Making your predictions come true)
Sarasvatyah sukthir amrutha-lahari-kaushala-harih
Pibanthyah Sarvani Sravana-chuluk abhyam aviralam;
Chamathkara-slagha-chalita-sirasah kundala-gano
Jhanatkarais taraih prati-vachanam achashta iva te.

Oh Goddess , who is the consort of Lord Shiva,
Your sweet voice which resembles,
The continuous waves of nectar,
Fills the ear vessels of Saraswathi,
Without break,
And she shakes her head hither and thither,
And the sound made by her ear studs,
Appear as if they applaud your words.

61
(Victory over mind, Getting of wealth)
Asau naasa-vamsas tuhina-girivamsa-dhvajapati
Thvadhiyo nedhiyah phalatu phalam asmakam uchitam;
Vahathy anthar muktah sisira-kara-nisvasa galitham
Samruddhya yat tasam bahir api cha mukta-mani-dharah

Oh Goddess , who is the flag of the clan of Himalayas,
Let your nose which is like a thin bamboo,

Give us the blessings which are apt and near.
I feel mother,
That you are wearing a rare pearl,
Brought out by your breath,
Through your left nostril,
For your nose is a storehouse,
Of rarest pearls divine.

62
(Good sleep)
Prakrithya'rakthayas thava sudhati dantha-cchada-ruchaih
Pravakshye saadrisyam janayathu phalam vidhruma-latha;
Na bimbam tad-bimba-prathiphalana-raagad arunitham
Thulam adhya'rodhum katham iva bhilajjetha kalaya.

Oh goddess who has beautiful rows of teeth,
I tried to find a simile to your blood red lips,
And can only imagine the fruit of the coral vine!
The fruits of the red cucurbit,
Hangs its head in shame,
On being compared to your lips,
As it has tried to imitate its colour.from you,
And knows that it has failed miserably.

63
(Bewitching all)
Smitha-jyothsna-jalam thava vadana-chandrasya pibatham
Chakoranam asid athi-rasataya chanchu-jadima;
Athas the sithamsor amrtha-laharim amla-ruchayah
Pibanthi svacchhandam nisi nisi bhrusam kaanjika-dhiya.

The Chakora* birds,
Feel that their tongues have been numbed,
By forever drinking,
The sweet nectar like light emanating,
From your moon like face,
And for a change wanted to taste,
The sour rice gruel during the night,
And have started drinking,
The white rays of the full moon in the sky.

64
(Getting of all knowledge)
Avishrantam pathyur guna-gana-katha'mridana-japa
Japa-pushpasc-chaya thava janani jihva jayathi saa;
Yad-agrasinayah sphatika-drishad-acchac-chavi mayi
Sarasvathya murthih parinamati manikya-vapusha.

Mother mine,
The well known tongue of yours,
Which without rest chants and repeats,
The many goods of your Consort, Shiva,
Is red like the hibiscus flower.

The Goddess of learning Saraswathi,
Sitting at the tip of your tongue,
Though white and sparkling like a crystal,
Turns red like the ruby,
Because of the colour of your tongue.

65
(Victory, Control over words)
Rane jithva'daithyan apahrutha-sirastraih kavachibhir
Nivrittais Chandamsa-Tripurahara-nirmalva-vimukhaih;
Visakh'endr'opendraih sasi-visadha-karpura-sakala
Viliyanthe maatas tava vadana-tambula-kabalah.

Oh mother of the world,
The lords subrahmanya, Vishnu and Indra,
Returning and resting after the war with Asuras.
Have removed their head gear,
And wearing the iron jackets,
Are not interested in the left over,
After the worship of Shiva,
Which belongs to Chandikeswara,
And are swallowing with zest,
The half chewed betel,
From your holy mouth,
Which has the camphor as white as the moon.

66
(Sweet words, Mastery in music)
Vipanchya gayanthi vividham apadhanam Pasupathea
Thvay'arabdhe vakthum chalita-sirasa sadhuvachane;
Tadhiyair madhuryair apalapitha-tantri-kala-ravam
Nijaam vinam vani nichulayati cholena nibhrutham.

Oh mother of all,.
When you start nodding your head,
Muttering sweetly, “good,good”,
To the Goddess Saraswathi,
When she sings the great stories to you,
Of Pasupathi our lord,
With the accompaniment of her Veena,
She mutes the Veena by the covering cloth,
So that the strings throwing sweetest music,
Are not put to shame,
By your voice full of sweetness.

67
(Appearance in person of the Goddess)
Karagrena sprustam thuhina-girina vatsalathaya
Girisen'odasthama muhur adhara-pan'akulataya;
Kara-grahyam sambhor mukha-mukura-vrintham Giri-sute
Kadham-karam bramas thava chubukam aupamya-rahitham.

Oh daughter of the mountain,

How can we describe the beauty of your chin,
Which was with affection caressed,
By the tip of his fingers by your father Himavan:
Which was oft lifted by the Lord of the mountain, Shiva,
In a hurry to drink deeply from your lips;
Which was so fit to be touched by his fingers;
Which did not have anything comparable,
And which is the handle of the mirror of your face.

68
(Attracting the king)
Bhujasleshan nithyam Pura-damayituh kantaka-vathi
Tava griva dhatte mukha-kamalanaala-sriyam iyam;
Svatah swetha kaalaagaru-bahula-jambala-malina
Mrinali-lalithyam vahati yadadho hara-lathika.

Your neck appears full of thorns always,
Due to the hairs standing out,
By the frequent embrace of thy Lord,
Who destroyed the three cities.
And looks like the beauty of the stalk,
Of your lotus like face.
The chain of white pearls worn below,
Is dulled by the incense and myrrh,
And the paste of sandal applied there,
And is like the tender stalk,
Dirtied by the bed of mud.

69
(Mastery over music)
Gale rekhas thisro gathi-gamaka-gith'aika nipune
Vivaha-vyanaddha-praguna-guna-samkhya-prahibhuvah;
Virajanthe nana-vidha-madhura-ragakara-bhuvam
Thrayanam gramanam sthithi-niyama-seemana iva the.

She who is an expert in Gathi, Gamaka and Geetha*,
The three lucky lines on your neck,
Perhaps remind one,
Of the number of the well tied manifold thread,
Tied during your marriage,
And also remind of the place,
In your pretty neck,
Where originates the three musical notes,
Of Shadja, Madhyama and Gandhara,

70
(Compensation for mistakes done to God Shiva)
Mrinali-mridhvinam thava bhuja-lathanam chatasrinam
Chaturbhih saundaryam Sarasija-bhavah stauthi vadanaih;
Nakhebhyah samtrasyan prathama-madhanadandhaka-ripo
Chaturnam sirshanam samam abhaya-hasth'arapana-dhiya.

Brahma, the God born out of Lotus,

Afraid of the nails Of Shiva,
Who killed the Asura called Andhaka,
Which has clipped of one of his heads,
Praises with his four faces,
Your four pretty , tender hands,
Resembling the lotus flower stalk,
So that he can ask for protection for his remaining four heads,
By use of your four merciful hands at the same time.

71
(Getting of wealth)
Nakhanam uddyotai nava-nalina-ragam vihasatham
Karanam te kantim kathaya kathayamah katham Ume;
Kayachid va samyam bhajatu kalaya hanta kamalam
Yadi kridal-lakshmi-charana-tala-laksha-rasa-chanam.

Oh Goddess Uma,
You only tell us ,how,
How we can describe,
The shining of your hands,
By the light of your nails,
Which tease the redness of freshly opened lotus?
Perhaps if the red lotus mixes,
With the liquid lac adorning,
The feet of Lakshmi,
Some resemblance can be seen.

72
(Conquering fear of darkness, Getting grace from Goddess, Making slave of Yakshini)
Samam devi skanda dwipa vadana peetham sthanayugam
Thavedham na khedham harathu sathatham prasnutha mukham
Yada loakakhya sankha kulitha hridayo hasa janaka
Swa kumbhou herambha parisrusathi hasthena jhhaddithi

Our Goddess Devi,
Let your two cool breasts,
Which have faces that always,
Give out milk,
And are simultaneously drunk deeply.
By Skanda and the elepahant faced Ganesha,,
Destroy all our sorrows.
Seeing them and getting confused,
The Herambha* feels for his two frontal globes,
To see whether they are there,
Making you both laugh.

73
(Production of milk, Redemption)
Amuu theey vakshoja vamrutharasa manikhya kuthupou
Na sadhehaspatho nagapathi pathake manasi na
Pibhanthou thow yasma dhavadhitha bhadusangha rasikou
Kumara vadhyapi dwiradhavadhana krouncha dhalanou

Oh, Victory flag of the king of mountains,
We never have any doubt in our mind,
That your two breasts divine,
Are the nectar filled pot made of rubies,
For The elephant faced one,
And he who killed Crownchasura*,
Even today do not know the pleasure of women,
And remain as young children.

74
(Good fame)
Bahathyambha sthamberam dhanuja kumbha prakrithibhi
Samaarabhdham muktha mamibhi ramalam haara lathikam
Kuchabhogo bhimbhadara ruchibhi rathna saabhalitham
Prathapa vyamishram puradamayithu keerthimiva thee

Oh mother mine.
The center place of your holy breasts,
Wear the glittering chain ,
Made out of the pearls,
Recovered from inside the head of Gajasura,
And reflect the redness of your lips,
Resembling the Bimba fruits,
And are coloured red inside.
You wear the chain with fame,
Like you wear the fame of our Lord.
Who destroyed the three cities.

75
(Capacity to write poems)
Twa stanyam manye dharanidhara kanye hridhayatha
Paya paraabhaara parivahathi saaraswathamiva
Dhayavathya dhattham dravida sisu raaswadhya thava yat
Kaveenam proudana majani kamaniya kavayitha

Oh daughter of the king of mountains,
I feel in my mind,
That the milk that flows from your breast,
Is really the goddess of learning, Sarswathi,
In the form of a tidal wave of nectar.
For , milk given by you ,who is full of mercy,
Made the child of Dravida*,
The king among those great poets,
Whose works stole one’s mind.

76
(Complete renunciation, Victory in love)
Hara krodha jwalaavalibhir avaleedena vapusha
Gabhire thee nabhisarasi kruthasangho manasija
Samuthasthou thasmath achalathanaye dhoomalathika
Janastham janithe thava janani romaavalirithi

Oh daughter of the mountain,

The God of love who is the king of the mind,
Being lit by the flame of anger of Shiva,
Immersed himself in the deep pond of thine navel.
The tendril like smoke emanated from there,
And mother, people think,
That this is the line of hair,
That climbs from your navel upwards.

77
(Gaining Micro sight, Attracting every one)
Yadhethath kalindhi thanu thara ngaa kruthi shive
Krushe mahye kinchid janani thawa yadbhathi sudheeyam
Vimardha –dhanyonyam kuchakalasayo –ranthara gatham
Thanu bhootham vyoma pravishadhiva nabhim kuharinim

The mother of universe who is Shiva and Shakthi,
In the narrow part of the middle of your body.
The learned men seem to see a line,
Which is in the shape of a small wave of the river Yamuna,
And which shines and glitters, and appears like the sky ,
Made very thin by thine dense colliding breasts,
Entering your cave like navel.

78
(Attracting all the universe)
Sthiro gangavartha sthana mukula romaa vali latha
Kalaabhalam kundam kusuma sara thejo hutha bhuja
Rathe leelamgaram kimapi thava nabhir giri suthe
Bhila dwaram siddhe rgirisa nayananam vijayathe

Oh daughter of the mountain,
Is your navel a whirl pool in river Ganga,
Which looks very stable!
Or is it the root of the climber,
Of the stream of your hair line,
Which has two breasts of yours as buds,
Or is it the Homa fire,
Where the fire is the light from cupid,
Or is it the play house of Rathi, the wife of God of love,
Or is it the opening to the cave,
In which Shiva's tapas gets fulfilled,
I am not able to make up my mind!

79
(Getting magical capability, Bewitching all others)
Nisargha ksheenasya sthana thata bharena klamajusho
Namanmurthe narree thilaka sanakaii –sthrutayatha eva
Chiram thee Madhyasya thruthitha thatini theera tharuna
Samavasthaa sthemno bhavathu kusalam sailathanaye

Oh daughter of the mountain,
You who is the greatest among women,
Long live your pretty hips,

Which look fragile,
Which are by nature tiny,
Which are strained by your heavy breasts,
And hence slightly bent,
And which look like the tree,
In the eroded banks of a rushing river.

80
(Getting remarkablebeauty, Becoming expert in magic)
Kuchou sadhya swidhya-sthata =ghatitha koorpasabhidurou
Kasnthou dhormule kanaka kalasabhou kalayatha
Thava thrathum bhangadhalamithi valagnam thanubhava
Thridha naddham devi trivali lavalovallibhiriva

Oh Goddess mine,
Placed just below your shoulders,
By Cupid , the God of love,
Tearing your blouse which is attached ,
To your body by the sweat,
When you think of the greatness of your Lord,
And resembling pots of Gold,
Your breasts appear to be tied by him,
Securely three times,
By the three creeper like folds*.

81
(Stopping fire)
Guruthvam vistharam ksithidharapathi paravathy nijaath
Nithambha Dhhachhidhya twayi harana roopena nidhadhe
Athasthe vistheerno guruyamasesham vasumathim
Nithambha =praabhara sthagayathi lagutwam nayathi cha

Oh, daughter of the mountain,
Perhaps Himavan , the king of mountains,
Gave readily as dowry to you,
The density and breadth from his bottom,
So that your behinds are broad and dense.
And therefore they both hide all the world,
And make the world light.

82
(Stopping flood, Getting powers like Indhra)
Karrendranam sundan kanaka kadhali kaadapatali
Umabhamurubhyam –mubhayamapi nirjithya bhavathi
Savrithabhyam pathyu pranathikatinabham giri suthe
Vidhigne janubhysm vibhudha karikumbha dwayamasi

Oh daughter of the mountain,
Who knows the rules of the Vedas,
Using your two thighs,
You have achieved victory over,
The trunks of the elephant,
And the Golden pseudo stem of group of Banana plants,

And achieved victory over frontal globes,
Of Iravatha* the divine elephant,
By your holy round knees,
Which have become hard,
By repeated prostrations to your lord.

83
(Stopping of the army)
Paraa jenu rudhram dwigunasara garbhoy girisuthe
Nishanghou Unghe thee vishamavishikho bhada –maakrutha
Yadagre drishyanthe dasa satra phalaa paadayugali
Nakhagrachadhyan sura makuta sanayika nishitha

Oh daughter of the mountain,
The five arrowed cupid,
To win , Rudhra your lord,
Has made your legs,
In to an arrow case,
With ten arrows.
In the end of the case,
Are your two feet,
Studded with ten of your so called nails,
Which are the ten steel tipped arrows,
Sharpened on the crowns of Devas.

84
(Getting redemption, Entering into another's body)
Sruthinam murdhano dadhati thava yau sekharathaya
Mama'py etau Matah sirasi dayaya dhehi charanau;
Yayoh paadhyam paathah Pasupathi-jata-juta-thatini
Yayor larksha-lakshmir aruna-Hari-chudamani-ruchih

Oh mother mine,
Be pleased to place your two feet ,
Which are the ornaments of the head of Upanishads,
The water which washes them are the river Ganges,
Flowing from Shiva's head,
And the lac paint adorning which,
Have the red luster of the crown of Vishnu,
On my head with mercy..

85
(Removing fear of ghosts)
Namo vakam broomo nayana ramaneeyaya padayo
Thavasmai dwandhaya sphuta ruchi rasalaktha kavathe
Asooyathyantham yadhamihananaaya spruhyathe
Passonamisana pramadhavana kamkhelitharave

We tell our salutations,
To thine two sparkling feet.
Which are most beautiful to the eyes,
And Painted by the juice of red cotton.
We also know well ,

That God of all animals, your consort,
Is very jealous of the asoka trees in the garden ,
Which yearn for kick by your feet.

86
(Removing fear of ghosts, Victory over enemies)
Mrisha krithva gothra skhalana matha vailakshya namitham
Lalate bhartharam charana kamala thadayathi thee
Chiradantha salyam dhahanakritha –munmilee thavatha
Thula koti kkana kilikilith –meesana ripuna

In a playful mood,after teasing you,
About you and your family,
And at a loss to control your love tiff,
When your consort does prostrations,
Your lotus like feet touches his forehead,
And the God of love , the enemy of your Lord, who was burnt,
By the fire from his third eye,
And was keeping the enmity with your lord,
Like the ever hurting arrow,
Makes sounds like Kili Kili*,
From your belled anklets on the legs.

87
(Attracting of serpents)
Himani-hanthavyam hima-giri-nivas'aika-chaturau
Nisayam nidranam nisi charama-bhaghe cha visadau;
Varam laksmi-pathram sriyam ati srijanthau samayinam
Sarojam thvad-padau janani jayatas chitram iha kim.

Oh mother mine,
The lotus flower rots in snow,
But your feet are aces in being in snow,
The lotus flower sleeps at night,
But your feet are wakeful night and after night,
The lotus makes the goddess of wealth Lakshmi live in it,
But your feet gives Lakshmi* to its devotees,
And so your two feet always wins over the lotus,
What is so surprising in this?

88
(Making wild beasts obey)
Padham the kirhtinam prapadham apadham Devi vipadham
Katham nitham sadbhih kutina-kamati-karpara-thulam;
Katham vaa bahubhyam upayamana-kaale purabhida
Yad adhaya nyastham drshadi daya-manena manasa.

Oh, Goddess Devi,
How did the poets compare,
The foreside of your merciful feet,
Which are the source of fame to your devotees,
And which are not the source of danger to them ,
To the hard shell of tortoise,

I do not understand.
How did he who destroyed the three cities,
Take them in his hand,
And place them on hard rock*,
During your marriage?

89
(Getting rid of all diseases)
Nakhair naka-sthrinam kara-kamala-samkocha sasibhi
Tarunam dhivyanam hasata iva te chandi charanau;
Phalani svah-sthebhyah kisalaya-karagrena dhadhatam
Daridhrebhyo bhadraam sriyam anisam ahnaya dhadhatau.

Your moon like nails,
Oh mother who killed Chanda,
Which makes the celestial maidens,
Fold their hands in shame,
Forever tease your two feet,
Which unlike the holy trees in heaven,
(Which by their leaf bud like hands,
Give all they wish to the Gods,)
Give the poor people wealth and happiness,
Always and fast.

90
(Cutting of bad spells cast)
Dhadhane dinebhyah sriyam anisam asaanusadhrusim
Amandham saundharya-prakara-makarandham vikirathi;
Tav'asmin mandhara-sthabhaka-subhage yatu charane
Nimajjan majjivah karana-charanah sat-charanathaam.

My soul with six organs,
Is similar to the six legged honey bees,
Which dip at your holy feet,
Which are as pretty,
As the flower bunch,
Of the Celestial tree,
Which always grant wealth to the poor,
Whenever they wish,
And which without break showers floral honey.

91
(Getting of land, Getting riches)
Pada-nyasa-kreeda-parichayam iv'arabdhu-manasah
Skhalanthas the khelam bhavana-kala-hamsa na jahati;
Atas tesham siksham subhaga-mani-manjira-ranitha-
Chchalad achakshanam charana-kamalam charu-charite.

She who has a holy life,
The swans in your house,
Follow you without break,
As if to learn ,
Your gait which is like a celestial play.

So thine lotus like feet,
Taking recourse to the musical sound,
Produced by gems in your anklets,
Appears to teach them what they want.

92
(Getting ability to rule)
Gataas the mancathvam Druhina-Hari-Rudr'eshavara-bhrutah
Sivah svacchac-chaya-ghatita-kapata-pracchada-pata;
Tvadhiyanam bhasaam prati-phalana-rag'arunathaya
Sariri srungaro rasa iva dhrisam dhogdhi kuthukam.

Brahma, Vishnu, Rudhra and Easwara,
Who are the gods who rule the world,
Become the four legs of your cot,
So that they are able to serve you always.
Sadhashiva who is white in colour.
Becomes the bed spread on which you sleep,
And appears red , because he reflects your colour.
And to your eyes which are the personification,
Of the feelings of love,
He gives lot of happiness.

93
(Fulfillment of desires)
Araala kesheshu prakruthi-saralaa manda-hasithe
Sireeshabha chite drushad upala-sobha kucha-thate;
Bhrusam thanvi madhye pruthur urasijh'aroha-vishaye
Jagat trathum sambhor jayahti karuna kaachid aruna.

Her mercy which is beyond.
The mind and words of Our Lord Shiva,
Is forever victorious in the form of Aruna,
So as to save this world.
That spirit of mercy is in the form of,
Curves in her hairs,
In the form of natural sweetness in her smile.
In the form of pretty tenderness of a flower in her mind,
In the form of firmness of a ruby stone in her breasts,
In the form of thin seductiveness in her hips,
In the form of voluptuousness in her breasts and back.

94
(Getting all desires)
Kalankah kasthuri rajani-kara-bimbham jalamayam
Kalabhih karpurair marakatha-karandam nibiditam;
Athas thvad-bhogena prahti-dinam idam riktha-kuharam
Vidhir bhuyo bhuyo nibidayathi nunam thava krithe.

The moon that we know is thine jewel box,
Filled with water of incense,
The blackness we see in the moon,
The musk put for thy use in this box,

And the crescents we see of the moon
Is thy canister of emerald,
Full of divine camphor.
And for sure,
Brahma the creator refills these daily,
After your use,
So that they are always full.

95
(Getting of all desires)
Pur'arather antah-puram asi thathas thvach-charanayoh
Saparya-maryadha tharala-karananam asulabha;
Thatha hy'ethe neetah sathamukha-mukhah siddhim athulam
Thava dvar'opantha-sthithibhir anim'adyabhir amarah.

You are Leading light of the home of Lord Shiva,
Who destroyed the three cities,
And so coming near you and worshipping at thine feet,
Are not for those with weak mind.,
Who do not have control of their senses.
And that is why perhaps,
Indra and other Gods,
Stay outside your gates,
And attain your sweet self,
By practice of siddhis like Anima.

96
(Attainment of knowledge and wealth)
Kalathram vaidhathram kathi kathi bhajante na kavayah
Sriyo devyah ko va na bhavati pathih kairapi dhanaih;
Mahadevam hithva thava sathi sathinam acharame
Kuchabhyam aasangah kuravaka-tharor apyasulabhah.

Many poets reach the Goddess of learning,
The wife of the creaor,
By composing soulfull poems.
Many who search and attain riches,
Are termed as the Lord of the Goddess of wealth.
Oh, first among chaste woman,
Except Lord Shiva your consort.
Your breasts have not even touched,
The holy henna* tree.

97
(Redemption of the soul)
Giram aahur devim Druhina-gruhinim agaamavidho
Hareh pathnim padhmam Hara-sahacharim adhri-thanayam;
Thuriya kapi thvam dhuradhigama-niseema-mahima
Maha-maya visvam bhramayasi parabhrahma mahishi.

Oh , Parashakthi who is one with Parabrahma,
Though those who have learned Vedas,
Call you as Brahma’s wife Sarawathi,

Or call you as Vishnu’s wife Lakshmi,
Or call you as Shiva’s wife Parvathi,
You are the fourth called Maha Maya,
Who gives life to the world,
And have attained all that is to attain.

98
(Mastery over words)
Kadha kaale mathah kathaya kalith'alakthaka-rasam
Pibheyam vidyarthi thava charana-nirnejana-jalam;
Prakrithya mukhanam api cha kavitha-karanathaya
Kadha dhathe vani-mukha-kamala-thambula-rasatham.

Oh , mother mine,
When shall I , who begs for knowledge
Be able to drink, the nectar like water,
Flowing from your feet,
Mixed with reddish lac applied there?
When shall that water attain,
The goodness of saliva mixed with Thambola*,
From the mouth of goddess of learning,
Which made one born as mute,
Into the king of poets?

99
(Attainment of ultimate bliss)
Saraswathya lakshmya vidhi hari sapathno viharathe
Rathe pathivrithyam sidhilayathi ramyena vapusha
Chiram jivannehva kshapathi pasu pasa vyathikara
Paranandabhikhyam rasayathi rasam twadjanavaan.

Those who worship thee , oh mother,
Are so learned and so rich,
That even Brahma and Vishnu,
Are jealous of them
They are so handsome,
That even the wife of Cupid, Rathi,
Yearns for them.
He unbound from the ties of this birth,
Always enjoys ecstasic happiness,
And lives for ever .

100
(Attainment of all occult powers)
Pradhipa-jvalabhir dhivasa-kara-neerajana-vidhih
Sudha-suthes chandropala-jala-lavair arghya-rachana;
Svakiyair ambhobhih salila-nidhi-sauhitya karanam
Tvadiyabhir vagbhis thava janani vacham stutir iyam.

Oh Goddess who is the source of all words,
This poem which is made of words,
That you only made,
Is like showing the camphor lamp to the Sun,

Is like offering as ablation to the moon,
The water got from the moon stone,
And is like offering water worship,
To the sea.

& The result of chanting and worshipping with the stanza which follows
* The Thousand headed serpent who carries the worlds on his head
* Another name for Mooladhara Chakra
* The geometric design of Sri chakra(holy wheel) where the mother resides is described here.

* The Lord of all souls
* A mythical bird in Hindu mythology which is supposed to dring moon light
* Composed by Adhi Sankara Bhagawat Pada
* The nose jutting in between the eye brows
* Mythical birds supposed to drink the moon light
* The three major parts of Karnatic Classical music.-procedure, undulations and song
* Another name for Lord Ganesha
* God Subrahamanya
* The Tamil poet Tirugnana Sambandar who preceded Sankara
* The three folds on the belly.
* The elephant on which Indra rides
* Sound of teasing also Sound from anklets
* wealth is also called Lakshmi
* A rite in Hindu marriage called Asmarohanam
* The henna tree is supposed to wish for the embrace of maidens
* Betel leaf, betel nut andlime used for chewing